

The faithful Minister the Glory of
CHRIST.

3.

Exhibited in a

S E R M O N

Deliver'd at the

ORDINATION

Of the REVEREND

Daniel Emerson,

to the Pastoral Care of the second Church of CHRIST in

DUNSTABLE.

By *William Hobby,* K
Pastor of the first Church in Reading.

B O S T O N :

Printed for, and sold by S. ELIOT in Cornhil. 1743.

THE BRITISH MUSEUM

OF NATURAL HISTORY

EXHIBITION

OF THE

BRITISH MUSEUM



DUNSTON

THE BRITISH MUSEUM

OF NATURAL HISTORY

EXHIBITION

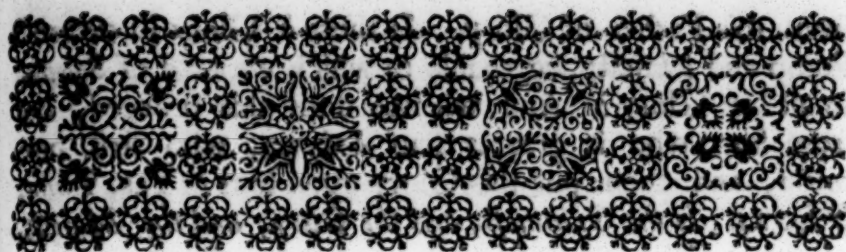
OF THE

BRITISH MUSEUM

OF NATURAL HISTORY



as they
tions fro



An Ordination

S E R M O N.



2 COR. VIII. 23. last Clause.

----- *The Glory of CHRIST.*



IS the peculiar Character of the great God, that he is the God of Glory : Thus he is, as he is only and infinitely glorious in himself, as the Glory of all Praise is due unto him, and the Glory of all Excellence is derived from him. Yes, Various as the Glories of the Creatures are in Kind, and many as they are in Number ; they are all but so many Radiations from this Father of Lights, effulgent. Emanations from

from this Father of Glory. Is there a Glory in external Pomp and Majesty, agreeable to which we read of *Solomon* in all his Glory? And whence doth this proceed, but from him who is greater than *Solomon*, who first promis'd, and then put this Glory upon him? Yes, *Thine, O LORD, is the Greatness, and the Glory, and the Majesty, ----- both Riches and Honour come of thee.* * Is there a Glory in external Splendour and Brightness, agreeable to which we read of the Glory on Mount *Sinai*, that was as devouring Fire? But the Shine upon the sacred Mount was because she was honour'd with the peculiar Presence of a GOD, and she trembled under the Weight of his Glory: So, Is there a Glory in the visible Hosts of Heaven, one Glory of the Sun, another of the Moon, another of the Stars? But 'tis God that set up these Luminaries; and they all declare his Glory. So again, Is there a Glory in the moral as well as natural World: Is Man a glorious Being? Yes verily; the Glories of the visible Creation are nothing in Compare with the Soul of Man; the Sun and Moon are turn'd into Darkness, when compar'd with the Excellencies of the humane Mind; and yet, the Understanding of a Man is but the Candle of the Lord. The Glory of Man consists in his being the Image of God. When God made him in his own Likeness, in Knowledge and Righteousness, capacitating him for a Conversation in Heaven, and Communion with the God of Heaven; then, then it was that God crown'd him with Glory. Then Man, as the Apostle speaks, was the Glory of God. And, are the departed Saints, in Glory? Yes, they have a Crown of Glory, a Weight of Glory: *Moses* and *Elias* at the Transfiguration appear'd in Glory; but whence have the Saints this Glory, Was it not God that call'd 'em to his Glory? Yes, he first justified and then glorified 'em. Let us rise higher in our Enquiries; Are the Angels glorious Beings? Yes, we read of the glorious Angels; they are glorious in their Nature, their Wisdom,

* 1 Chron. 29. 11, &c,

their Office, and their Appearance ; they shine with internal and external Glory ; but 'tis God that has given 'em their Glory ; as they wear the Character so do they the Robes of his Servants : When they appear to Mortals below, is their Countenance like the Light, and their Raiment white as Snow ? But 'tis the Glory of God that they appear in †. Once more, and above all, Is Christ the Redeemer glorious ? Yes surely, he before whom Principalities and Powers do prostrate themselves with lowly Reverence, must needs excel in Glory : But then, he who purged away our Sins, the Son of God is the Brightness of his Father's Glory ; he shines with borrow'd Beams : Consider'd indeed as God, and so Christ is *the Lord of Glory* † ; partaking of the Glory of the Father before the Foundations of the World : But the Mediator's Glory is derivative. What if all Fulness dwelt in him, even the Fulness of the God-head bodily ; 'twas because it so pleased the Father : Do we see *Jesus* for the Suffering of Death crown'd with Glory ; it was God that crown'd him, commanding every Knee on Earth and Heaven to bow to him, and every Tongue to confess him Christ and Lord, to the Glory of God the Father.

Thus do the natural and moral World, Men below, and Saints and Angels above, with Jesus the Mediator at the Head of all, borrow their Glory from the Father, and throw back their Beams of Glory upon him. What was the Glory of the Redeemer's Person when here upon Earth ? well might he be called Wonderful, when we consider that *Mystery of Godliness, God manifest in the Flesh*. As in the Tabernacle of old, the Glory of God dwelt in a Cloud, but yet at certain Times appear'd in a Blaze ; so Jesus the God, tho' he dwelt in Man as in a Cloud, yet did the Splendor of the divine Nature break thro' ; particularly at the Transfiguration, when his Face did shine as the Sun, and his Disciples were fore afraid. As God put a Glory upon the Face of *Moses*, so did Christ

† Luke 2. 9. † James 2. 1.

receive from God the Father, Honour and Glory. But what Tongue of Angels can describe the Glory of God's Attributes manifested in the Obedience and Death of Christ, and the blessed Design and Consequences thereof! Man having fallen by Sin, how did Satan vaunt and Hell think the Day her own! But this was a vain Glory; this triumphing of the wicked One was but short; wherein Satan had dealt proudly, God gave him to know that he was above him; that he could preserve the Rights of a God, and at the same Time be the Saviour of Men: Accordingly, he appoints his Son a Mediator between himself and us, furnishes him with all mediatorial Power, prepares for him a Body, that in it he might bleed and die, and so make Satisfaction to himself for the Sin of Man. Oh what Goodness doth appear in the Design! What Wisdom in the Contrivance! What Truth and Holiness, Righteousness and Mercy, Justice and Grace run thro' the whole Transaction! When *Moses* intreated God of old, saying, Shew me thy Glory, God returns, I will cause my Goodness to pass before thee; hereby intimating that his Goodness was his Glory: Accordingly God proclaim'd himself Gracious and Merciful, forgiving Iniquity, Transgression and Sin: But how abundantly did the Glory of the divine Goodness appear, when he parted with his Son to make Way for his Mercy! How well may every Child of God challenge to himself the Argument which his heavenly Father used with *Abraham* at the Offering of his Son, By this I know that thou fearest or lovest me, since thou hast not withheld from me thy Son, thy only Son whom thou lovest. See again the Holiness of God; Doth God appear more glorious in Heaven, the Habitation of his Holiness, than when it pleases the Father to bruise his own Son for Sins that were imputed to him, not inherent in him? Justice doth not blaze with greater Amazement in the Torments of the Damned, than when God's Sword awakes against the Man that is his Fellow, and the Iron enters into his Soul, causing *Jesus* to agonize in that Language, *My God, my God, why hast thou forsaken me?*

me ? Divine Mercy again appears with rich Glory, as the Bow of Heaven after the Rain of God's Strength and Anger, and it tells us we shan't be drown'd in the Deluge of deserv'd Misery : We see the Glory of divine Grace, when God stoops low as Hell to bring the Rebel up to Heaven. And is not God's right Hand glorious in Power when he dashes in Pieces the Enemy Satan, spoils Principalities and Powers of their vaunted Conquests, and leads the faithful Army of Believers as the Trophies of his Victory, to the World of Glory ? And Oh the Wisdom of all ! Sin damn'd, the Sinner sav'd, the Law magnify'd in itself, and guarded against the bold Offender ; and all future Presumption guarded as by Cherubim and a flaming Sword : Such a Mixture of Goodness and Severity is there in the Death of Christ, as makes us while we rejoice in the Arms of God's Mercy, to tremble at the Thoughts of his Justice.

Thus, my Brethren, is the Mediator *Jesus* the Glory of God, yea, the Brightness of his Father's Glory, and he is so in being the express Image of his Person ; he brings all the Features of God to open View, causing the World of Men below to join with Angels above in singing Glory to God in the Highest.

Having now, my Brethren, by the Steps of created Glory ascended to God the Father of Glory ; let us for a while, return back again, and as we pass along see how the Glory of God is derived down upon his People, till at length the Church in general appears a glorious Church, and every Saint in particular is swallowed up in Glory.

We have already consider'd God as glorified in Christ, let me now say how Christ is glorified of God. Christ the Mediator has a Glory peculiar to himself as such. We read of the Sufferings of Christ, and the Glory that was to follow, the Glory of the Mediator which consists in his Exaltation at the right Hand of his Father, his receiving all Power in Heaven and Earth, by which he governs the whole Hierarchy of created Beings in Heaven, who all pay their Homage to him ; has the Government
B of

of Providence over the lower World in his Hands, and is particularly Head over all Things to the Church, which is his Body: The Church, which as he purchased by his Blood, so he purifies and cleanses by his Spirit; and will at length present to himself, a glorious Church, without Spot or Wrinkle or any such Thing. Agreeably hereto, Christ displays his mediatorial Glory in disposing all Things in his providential Kingdom, so as to subserve the Good of his Church: He walks among the golden Candlesticks, to observe the State of the Churches; he holds the Stars in his right hand; directs their Motion that they mayn't be wandering Stars; he supports them in their Orbs, that they mayn't be falling Stars; and he pours in the sacred Influence, lest they should be extinguish'd in Blackness of Darknes. His Eyes are now as a Flame of Fire, and behold he cometh quickly to judge the World in Righteousness, when he will let the Churches know, that 'tis he who searcheth the Heart and Reins, to give to every Man according to his Works: This is the last Display of Christ's mediatorial Glory, after which he will resign up the Kingdom to his Father, and God will be all in all.

Thus has Christ a mediatorial Glory. And now shall I descend and say, That as Christ is the Glory of the Father, so are faithful Ministers the Glory of Christ: So says my Text, ----- *Glory of Christ*. And of whom doth it speak, but the faithful Ministers of Christ. This is abundantly plain: The great Apostle, having with a Sweetness of Address, and an holy Complaisance, urg'd the *Corinthians* to a charitable Contribution for the poor Saints at *Jerusalem*; and being firmly perswaded, that as the *Corinthians* abounded in every other good Thing, such as Faith, Utterance, Knowledge, and the like; so they would abound in the Grace of Charity also: Messenger were hereupon dispatch'd to receive the *Corinthian* Bounty to bring it to *Paul*, by whom it was to be ministred to the Saints at *Jerusalem*; but lest the *Corinthians* might be under any Jealousy or Suspicion of the Honesty of these Persons; the Apostle gives 'em Letters credential, com-

mend

An Ordination Sermon. II

mends 'em highly, speaking of 'em as the Messengers of the Churches and the Glory of Christ.

It cannot, I grant, be argued that these Persons were Ministers of Christ, because they are here called Messengers of the Churches ; for tho' the Minister of the jewish Synagogue was called the Angel or Messenger of the Church ; in Allusion to which the Letters to the Ministers of the Churches in *Asia* are directed to the Angels of the Churches ; yet this was in a Sense very different from that in which the Words are made use of in my Text. The Persons here called Messengers were such whom the Churches sent to take Care of a particular Matter of Bounty in the Church of *Corinth*, which Errand being finished, they then ceased to be the Messengers of the Churches. But the Angels of the Churches before mentioned in the Revelation, are such whom Christ sends forth to the Churches, to be his Mouth, and deliver his Messages to them, and to be their Messengers again to him. *Aliud sunt, Apostoloi Christou, a Christo eorum Principe, legati ; aliud Legati Ecclesiarum.*

But tho' it doth not appear that these Persons are Ministers, because called Messengers of the Churches, yet 'tis evident these Messengers were Ministers and faithful Ones too, from the Consideration of their Persons. One of them the Apostle tells us is *Titus*, who is called his Partner and Fellow-Helper, (Tit. 1. 5.) and to whom the Apostle committed the Power of Ordination : After whom he mentions another Brother, whose Praise was in the Gospel thro'out the Churches. This is, I think, generally allowed to be *Luke* the Evangelist ; and then with some Encomium speaks of a third Person, who is supposed to be *Apollos*, upon which he gives them in general this Character, that they were the Messengers of the Churches, and the Glory of Christ.

Dr. *Hammond* makes the Apostle thus bespeak the *Corinthians*, " The Persons I have intrusted in this Affair are to be trusted by you ; *Titus* who accompany'd me and help'd to convert you ; the other Brethren are Men of Eminence and Rule in the Churches of Christ,

“ and such as have been used as Instruments to advance
“ the Gospel.”

So then, we resume and say, as the doctrinal Ground
of our Discourse,

DOCTRINE,

*That the faithful Ministers of the Gospel are the Glory of
CHRIST.*

This is the Doctrine before us, which while I am
speaking to, “ May God the Father of our Lord Jesus
“ Christ, the Father of Glory, give to me the Spirit of
“ Wisdom and Revelation, in the Knowledge of him,
“ that the Eyes of my Understanding being enlightned,
“ I may know experimentally, and cause you to know
“ doctrinally, what is the Riches of the Glory of his In-
“ heritance in his ministring Saints, even so, holy Father,
“ may it seem good in thy Sight.”

The Question here to be spoken to is, In what Respects
are the faithful Ministers of the Gospel the Glory of Christ?
To which I answer,

- I. First, In Respect of the Nature and Design of their
Office.
- II. Secondly, The Execution of it. And,
- III. Thirdly, Its Success.

I. First then, The faithful Minister is the Glory of
Christ, *in Respect of the Nature and Design of his Office.*

As the Ministry of the Gospel is an Office, and as Christ
is the Author of the Gospel, so therefore are Ministers
his Officers: Having finished his mediatorial Engagements
upon Earth, ascended up on high, and entred the Throne
of Glory; *he gave Gifts unto Men*; and verily he gives
like a King, scatters his Medals of various Magnitude
far and wide, enriching an whole World: And being
King and Head of the Church, for the Benefit of that
his Gifts are design'd: In general, his Gift was that of the
Ministry

Ministry ; in the Dispensation of which there is much Variety, according to the peculiar Exigencies of the Church : *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers,* Eph. 4. 8---11. And as Ministers are Christ's Officers, whom as such he purges and prepares, and qualifies for Office, and Calls unto it ; so doth he esteem 'em Vessels of Honour. Like *Moses*, when about to climb the Mount and die, he by divine Command takes *Joshua*, and puts off his own Honour upon him, " upon which some of the Jews say, that *Moses* " imparted a Degree of the Lustre and Glory which was " on his own Countenance unto him, so that whereas " the Face of *Moses* did shine like the Sun, that of *Joshua* " did as the Moon." * But be this a Jewish Fable : When *Joshua*, our *Jesus*, ascends the Mount of God above, he puts some of his own Glory on his Ministers below ; so that as he is the Sun of Righteousness, these are Stars that move around him, and receive a Splendour from him. As *Christ glorified not himself to be made an high Priest*, but received Glory from the Father, when there came a Voice from the excellent Glory, saying, *Thou art my Son, to day have I begotten thee.* § So Christ glorifies his Ministers, when he speaks to 'em in that Language, *As the Father hath sent me, so have I sent you.* The same Characters and Titles are given to them in Kind, as unto Christ. Was Christ a Shepherd and Bishop over the whole Flock and Church of God ? So are these, Shepherds of particular Flocks, and Bishops of particular Churches, under *Jesus* the great Shepherd and Bishop of Souls : Was Christ an Angel and Messenger from the Father ? So are these Messengers from the Son, and Angels of the Churches : Was Christ an Ambassador ? So are his Ministers, *We are Ambassadors for Christ*, says the Apostle : And as the Ambassador represents the Person of his Prince, so doth he wear his Honours : In like Manner, the Ministers of Christ, as they represent their Master, so justly may expect a Deference becoming the spiritual Grandeur

* Patrick § Heb. 5. 5.

of him that sent them : Agreeable to which, our Saviour says, *He that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me.* The Persons of these Men may be mean, and their Accomplishments indifferent, yet he that put them into Office, put them into Character, and set a Dignity upon them. How contemptuously doth the Apostle speak of himself in his personal Character, as *less than the least of all Saints, and chief of Sinners* ; yet he magnifies his Office, and adores the Grace that put him into the Ministry. The Corruptions of the World, and the accursed Negligence, Indifference, and Looseness of Ministers, not a few, have indeed put many upon devising a Method of robbing the Ministers of the Gospel of their honourable Character as the Ambassadors of Christ ; and therefore have suppos'd, that it belongs to the Apostles as such ; but methinks 'tis a Pity that a false Apostle shou'd have this Honour put upon him, any more than the inferior Ministers ; while his Behaviour shews, that he is but a Minister of Satan's Synagogue. But besides, When the Apostle adores the Grace of God, in putting him into the ministerial Office, the Ground of his thankful Adoration, was, because he was *to preach the unsearchable Riches of Christ*, the indispensable Duty of every Minister ; so when the Apostle calls himself an Ambassador of Christ, the Embassy is common to the Mouth of every Minister, *praying Men in Christ's Stead to be reconciled unto God*, (2 Cor. 5. 20.) And this leads to the Design of the ministerial Office, in which Christ has put a Glory upon his Officers. The Design of their Office, and this is worthy of them whom the King of Heaven delights to Honour ; a Design in which the Angels of Heaven are embarked with them ; yes, for *are they not all ministering Spirits, sent forth to minister for them who shall be Heirs of Salvation*, (Heb. 1. last) yea, shall I say, their Business is the same with that of the Lord that sent them, *to seek and save that which is lost* ; they are Workers with Christ, earnestly beseeching Men that they would not receive the Grace of God in vain but that they would work out their own Salvation. ---

Salvation

Salvation : O good God, did Men but know the one half of what that one Word comprehends, how beautiful upon the Mountains would be the Feet of them that publish it ! --- Salvation of Souls, one of which is of more Value than a World, and in Duration exceeds a Thousand ; Souls, more dear to the Son of God than his own Life, for which he emptied every Vein, and drain'd his sacred Heart of its richest Drops, that hereby he might quench the Wrath of God, extinguish the Flames of Hell, and make them meet to associate with the divine Inhabitants of Heaven.

Did *Solomon* ever send an Ambassador upon an Affair of like Importance : No verily, the Importance of it allows of no Comparison. And as a greater than *Solomon* is here, so doth he put a greater Honour upon his Ambassadors : They come to you, my Brethren, like *Noah's Dove* with an Olive-Leaf in their Mouth, the Emblem of Peace ; would to God we did all come with the Dove's Innocence in the Heart. They Sound the Articles of Peace between Earth and Heaven, the great God and the worm Man ; that God whose Wrath, no Creature can endure and no Sinner can avoid, a Wrath which is intolerable, uninterrupted and everlasting ; but whose Favour is Life, and whose Loving-kindness is better than Life. They bring you the Offer of Reconciliation from the Party offended ; and in Christ's Name plead with you, as if he himself had been the Aggressor, and his Happiness turn'd upon your Salvation : sure then the Nature of their Commission carries Dignity in it ; and the Design of it spreads a Glory over them that possess it. If it were the Language of *Constantine*, that he esteem'd it a greater Honour to be a Member of a Church, than to be Head of his Empire, sure when Christ commits the Riches of his Gospel, and the Care of Souls to his Ministers, those Souls for whom he encounter'd the Rage of Men, the Malice of Devils, and the Wrath of God, when the Charge of these Souls, I say, is committed to his Ministers, shall we not take up the Language of my Text, and say, *They are the Glory of Christ?*

We

We pass on then to say,

II. Secondly, That faithful Ministers are the Glory of Christ, *in Respect of the Execution of their Office.*

Under the former Head, we consider'd Christ as putting a Glory upon his Ministers ; here we are to consider the faithful Minister as exhibiting the Glory of Christ to his People. As the Stars receive their Glory from the Sun, not merely on their own Account, but for the Illumination of others ; so do Ministers, who are Stars in the Firmament of the Church, receive their Glory from Christ to convey it to his People. This Glory of Christ's Ministers exhibit,

First, By their Doctrine. *We preach not our selves*, says the Apostle, *but Christ Jesus the Lord, and our selves your Servants for Christ's Sake.* So every other faithful Minister hangs upon the dear Name of Jesus, and endeavours that his People may be blessed in hearing the joyful Sound. I mean not here, my Brethren, to exclude Morality from preaching Christ ; no, this I testify, that he who neglects the former shall never be benefitted by the latter ; Christ profiteth him nothing. *Religion is the Soul's Conformity to God in his moral Perfections* : So much as a Man has of true Morality, so much has he of God ; and so much as he has of God in this World, so much will he have of Heaven in the next. But then this Morality must be baptised in the Name of Christ. Without Regard to Christ in Principle, and in End, and an entire Dependence upon the Influences of his Spirit ; the brightest Speculations, and the strongest Arguments, a Text fetch't from the Bible, and Motives bro't from Heaven, would be to preach *Seneca* rather than Christ : And to urge the Duties of Morality upon Motives that are not Christian, is only to deprive the lame Man of his Crutches, and then bid him walk. No Man ever insisted on Morality more than *St Paul* ; but he ever christianizeth it : He ingrafts the Man into Christ by Faith, and you quickly find him budding with every precious Grace, and loaded with the Fruit of good Works. Never doth *Paul* seem so much in his Element, as when he is preaching Christ ; how often do

he go out of his Way to meet with him, here he stretches in his Thot's, and pursues the Glories of the Redeemer till he is almost out of Breath. In like Manner doth the faithful Minister ever remember that his Pulpit belongs to Christ, and that if he would shew himself a good Servant, he must have his Eyes and his Heart too, much upon his Master : Touching King *Jesus*, his Heart indites good Matter, and his Tongue is like the Pen of a ready Writer. He determines to know nothing himself, and to preach nothing to his People but *Jesus Christ*, and him crucified. He describes his various Features as the Spouse, represents his amiable Qualities, 'till *Jesus* appears altogether lovely to the delighted Hearer, who cries out with *John*, *We be-held his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.*

Let me just Hint a little here, and say,

1. The faithful Minister exhibits the Glory of Christ's Person. As God, partaking of the Glories of the Father before all Ages ; as Man, and here he is fairer than the Children of Men ; being free from all Taint of original Sin ; he is the Chief among ten Thousands ; and as God-Man Mediator, he is altogether lovely. How wonderful and how glorious this Person ! God manifest in the Flesh may well be call'd a Mystery. And upon account of the Glories of his Person, how well qualified for his Office as Mediator : As Man, capable of Suffering ; and as God, of throwing an infinite Value upon these Sufferings, and in respect of both, qualify'd to satisfy the Law given, magnify the Law and make it honourable.

Again,

2. The faithful Minister exhibits the Glory of Christ's Mediatorial Office. The general Office of a Mediator he shows to be glorious, for a Day's Man to lay his Hand on two Parties so infinitely distant as God and Man, where the Quarrel was dreadful, and the Consequences fatal and damning to the Sinner ; and to reconcile them in such a Manner, as that God may be just when he justifies the Ungodly ; and the Rights of the Deity not only maintain'd but render'd more illustrious, while the Rebel

is protected and saved : Who but Jesus was equal to the mighty Task ; how bright and glorious is the Sun of Righteousness, while there is Healing in his Beams. But I am speaking here of the particular Offices of a Mediator as Prophet, Priest and King, which the faithful Minister exhibits in their Glory. The Glory of Christ's prophetic Office, in which he is a Light to lighten the Gentiles, as well as the Glory of his favourite *Israel*. A Prophet like *Moses*, as he speaks to God Face to Face, but far more glorious in this Respect, that he enlightens the Understanding as well as the Eye, dispels the Clouds within, as well as causes the Scales to fall without, writes his Law upon the fleshly Tables of the Heart, and leaves it a Rock no otherwise than as like *Moses* Tables of Stone, it preserves the Law durable, firm and everlasting. O sure none teaches like him.

So he exhibits the Glory of Christ's priestly Office. In which he appears such an One as became both God and us, and was indeed faithful to God, and merciful to us, faithful to the Perfections of God, and merciful to the wretched Circumstances of Man ; brings Glory to God and good Will to Men : How compassionate to us, when he sheds his own Blood that he might sprinkle our Consciences from Works that deserve Death ; and how faithful to God, when by his own Blood he enters into the Holy of Holies, and turns the Judgment into a Mercy Seat. What good Things doth the Blood of Sprinkling speak, how much better than the Blood of *Abel* : Indeed it speaks more terrible Things in Righteousness to such as trample upon it with unhallowed Feet, but in its own Nature it speaks glorious Things, and with divine Eloquence, it pleads for Holiness and Happiness, a pure Obedience from Man to God, Pardon and Love from God to Man.

So again, the faithful Minister exhibits the Glory of Christ's kingly Office. Glorious Vision ! The Priest is upon the Throne. Christ is Prince and Saviour, to give Repentance and then Remission of Sins : He gives Repentance not merely as he authoritatively gives the Law of Repen-

tance

tance, but as he efficaciously enables the Soul to obey the Law ; and then he gives the Remission of Sins. By his mighty Power he guards the Soul against all Enemies without, and destroys all within. Those whose Language is, we will not have this Man to reign over us, he commands to be slain before his Face, causing the Soul in all its Powers to cry out, We have no King but Jesus, no King but Jesus.

In the virtual Discharge of these Offices, the faithful Minister exhibits the Glory of Christ in all former Dispensations and before all Ages : Taking his People by the Hand, he leads them to the Council Table of Heaven, causing them to hear the Debates about the Restoration of Men from future Sin and Misery ; with Trembling Joy they hear the Father propose the Question, Who will undertake the arduous Work of Man's Redemption ? Whom shall we send ? They seem Witnesses to the Silence of Heaven ; and with *John* are ready to weep, because none is found Worthy, 'till at length the Lion of the Tribe of *Judah*, the Root of *David* arises, saying, Here am I, send me. They see Jesus hereupon taking the heavenly Pen, and in Letters of Blood subscribe to the Covenant of Redemption. He hereupon shews them the Lamb as it had been slain. Upon which every golden Harp in Heaven is wound to the highest Pitch of Praise and Thanksgiving, joyful do the heavenly Powers prostrate themselves before the Lamb, and give Blessings, and Honour, and Glory, and Power, to him that sitteth upon the Throne, and to the Lamb for ever and ever.

From thence the faithful Minister brings his People down to Earth, alights with them in Paradise, where upon the Fall of Man he exhibits the Glory of the Redeemer under the Character of the Seed of the Woman, and the Promise that it should bruise the Head of the Serpent. Hence he leads them thro' the various Dispensations of *Noah*, *Abraham*, *Moses*, and the Prophets, shews the Glory of Jesus in Jewish Types and Ceremonies, gives a clearer View of it in the Prophets, 'till at length God is manifest in the Flesh. The Sun of Righteousness after long Dark-

ness and feeble Light, arises with Healing in his Beams. When now with the *Greeks* they cry out, *Sir, we would see Jesus*, he with *John Baptist*, points to him, saying, *Behold the Lamb of God that taketh away the Sins of the World*. They see him actually accomplishing all that which he engaged to his Father, and in thick Clouds represented to Men his Brethren. Particularly doth he carry them to *Golgotha*, where he exhibits to them the Glory of Christ in the blackest Cloud that the Eyes of Heaven ever saw: Christ dying and yet triumphing in Death. *Sampson*-like he pulls down the House of his Enemies, and makes Hell ring with the Noise of her own Ruin: He exhibits the Glory of Christ's Resurrection from the Grave, where he leaves his own Grave-Cloaths and our Sins in eternal Oblivion, bears to our View the Credentials of his Father's Love and our Redemption. The Church is now begot to a lively Hope, and Jesus calls his God our God, and his Father our Father; the Glory of his Ascension, when he made Darkness his Pavilion, rode upon a Cherub and did fly, 'till the Heavens receiv'd him, and all their Hosts with joyful Wings proclaim'd his welcome Return.

He exhibits the Glory of Jesus in his present Offices above, as well as formerly below; as the Prophet of his People, teaching them by his Word and Spirit; their Priest, interceding for them at the Father's right Hand, for their Grace and Salvation, which, as a King he bestows. In a Word, shall I say the faithful Minister exhibits Christ as all in all; all in the Redemption of his People, all in their effectual Vocation, all in their Sanctification, all in their Salvation; their Wisdom to guide them, their Righteousness to justify them, their Sanctification to make them meet for the Inheritance of the Saints in Light, and their compleat Redemption to ransom them from Hell and bear them up to Heaven.

Thus the faithful Minister represents the Glories of the Redeemer, 'till at length the gracious Soul is captivated with his Charms, swallow'd up in his Glory, acknowledge this Beloved far more than any other Beloved, cries out

None

None but Christ, none but Christ, he is all my Salvation, he is all my Desire; whom have I in Heaven but Jesus, sure I should have had nothing there without him, and what is there on Earth that may be compared with him. And so I pass on to say,

Secondly, The faithful Minister exhibits the Glory of Christ by his *Life*. As our Lord Jesus Christ was then the Brightness of his Father's Glory, when he was the express Image of his Person; so is the Minister of Christ the Brightness of his Glory, when he is in the greatest Measure the Image of his Person. Agreeable to this our blessed Lord, when he had instructed his Disciples in Points of christian Knowledge, urges these Things upon their Practice, shewing them the Vanity of their Profession and the Emptiness of their Knowledge without it, which would only expose them to the Character of a *foolish Man that built his House upon the Sand, and the Rain descended and the Floods came, and the Wind blew, and beat upon that House and it fell, and great was the Fall of it*, (Matth. 7. ult.) Without Regard to the Directions of our Saviour what would every Thing else signify. Had they never so much Light in their Heads, yet if the Light in them were but Darkness, if there were none of the Light of Life, where would be the Glory of Christ. Might not Jesus lament and say, Ah my Glory: And their being in an exalted station would only spread a darker Cloud over their Lord, and more dreadfully Reproach that great and dear Name which they were called. Sensible of this, the great apostle was not content with saying, Christ liveth in me, but he triumphs when he says, For me to live is Christ, the Life I live in the Flesh is by the Faith of the Son of God. Hereby he exhibited the Glory of Christ to all around him; and thus he sets himself as a Pattern to others, Be ye Followers of me, as I am of Christ, so far as no farther: And when the same Apostle gives his Directions to *Timothy*, he is first to take Heed to himself, and then to his Doctrine. Accordingly every faithful Minister will endeavour that his Life may be a Comment on his Doctrine, and a Transcript of the Life of Christ. Particularly

Particularly here, but very briefly,

1. He will exhibit something of the Glory of Christ in the Temper of his Mind: I know the natural Complexion of the Mind, and the Mechanism and Contexture of the Body, will sometimes render this exceeding difficult, especially when the Corruptions of others are strong, and our own Temptations sudden or violent, *Paul* can sometimes contend too sharply; *Peter* wants a Sword, *James* and *John* would have Fire come down from Heaven to avenge an Affront offer'd their Lord, by destroying them that offer'd it: But yet ordinarily speaking, they appear Masters of their Temper, or rather allow Christ to be so, by which they reflect Glory on their Lord. And herein will the faithful Minister resemble them, and in them their Lord. Was Christ humble and condescending, yes, a great Part of the Glory of Christ lay in his Condescension, that when he was in the Form of God he became Man, yea, mean and low among his Brethren, without Form and Comeliness for which he should be desir'd; so will it be his Care and earnest Prayer, that the same Mind be in him which was in Christ Jesus, that all Pride may be hid from him, and that he may be clothed with Humility.

Was Christ meek, yes, a Lamb for Meekness, with Calmness sweet as the Light, he endured the Contradiction of Sinners, such Injuries and Abuses as were unknown to Men who deal in Blood, and which brought the Wrath of God upon a guilty Nation to the Uttermost. So will the faithful Minister in some Measure be a Follower of the Lamb; if he can't wholly subdue the Fire of his Temper in the most proper Season, he'll endeavour to blow it out by daily Sighs or quench it by Showers of penitential Tears.

Again, Was Christ of a forgiving Temper; O ye when all the Rage of Men and Malice of Devils confederated together for his Destruction, he pray'd for those that butcher'd him, pleading the only Argument their accused Crimes could admit of, I mean their Ignorance, For he saith, says he, forgive them, for they know not what they do: And that he might make his Prayers effectual,

lays down his Life ; by his own Blood expiating their Guilt that shed it. In which the faithful Minister will be sure to imitate his Lord, saying with the Apostle, Being reviled we bless, being defamed we intreat.

Again,

2. The faithful Minister exhibits the Glory of Christ in his Conversation. While Men of prophane and unclean Lips spread Infection like a Plague far and wide, grieving the Spirit of God, and doubling their own Damnation ; the faithful Minister is careful that his Communication be good in it self, and good to the Use of Edifying ; his Words are seasoned with Salt, his Conversation in and of Heaven, his Tongue is a Tree of Life, the pleasant Fruit of which feeds many, who are ready to say as the Disciples when Christ conversed with them, *Did not our Hearts burn within us, while he talked to us by the Way, opening the Scriptures,* (Luke 24. 32.) Nor are there more than a few of the faithful Ministers of Christ, I believe, but have found the religious Conversation of a few Ministers more deeply impressive and happily influential on particular Persons than the Preaching of many Years.

Again,

3. The faithful Minister exhibits the Glory of Christ in his general Deportment. Like his great Lord he is in a Measure holy, harmless and undefiled, separate from sin in the Love and Dominion of it, and separate from sinners, unless with Design to reclaim them ; he keeps a Conscience void of Offence towards God and Man, and therefore lives soberly as to himself, maintaining a just Government over the Appetites of his Body, and the Passions of his Mind ; righteously as to his Neighbour, in the Exercise of Truth and Honesty, Justice and Compassion, Charity and Mercy ; and godly as to his Maker, expressing the inward Reverence he has to him by his whole outward Walk and Worship ; in all looking for the blessed Hope and glorious Appearance of the great God, and his Saviour Jesus Christ. In one Word, he looks to Jesus while he is running the christian Race, looks to him as his Example, and endeavours to run like him,

him, looks to him as his Judge, approving himself to him, and looks to him as his Rewarder, and endeavours to run to him that he might seize the Joy set before him, and lay hold on eternal Life.

Allow me now to mention my third Proposition, which is,

III. That the faithful Minister is the Glory of Christ, *in Respect of the Success of his Office.* Under our first Proposition we consider'd Christ as putting a Glory upon his Ministers: Our Second considers Ministers as reflecting the Glory of Christ on his People: My third Proposition considers God's People as bringing back the Glory to Christ, thro' the Instrumentality of his faithful Ministers. I look upon this Proposition as a Sort of necessary Consequence from the foregoing: For tho' Christ has not entail'd Success upon the Fidelity of his Ministers in express Terms, much less has made the Fidelity of his Ministers the necessary Condition of the Success of his Gospel; but may deny to them a large Measure of Success; and as he ordains Praise to himself from the Mouth of Babes and Sucklings, and from the Wrath of Men and Devils, and sometimes feeds a Prophet by the Hands of Ravens, so he may, and sometimes doth feed his own Children by the Hands of the Devil's Servants; notwithstanding all this I say we have Encouragement enough from the Nature of Things, the Word of God, and the Experience of the World, to hope and believe, that where the Glory of Christ is exhibited in the Doctrine and by the Life of his Minister, there will be a Glory brought back to Christ in the Success of their Ministry. What, I beseech you, is the Design of the Ministry, is it not *the perfecting of the Saints and the edifying the Body of Christ*, (Eph. 4. 12.) but is it likely that Christ will send his faithful Ministers where there are no Saints to be perfected, will he set them Building where there are no Materials, no living Stone for the Temple of God. Besides, has not Christ promised that he will be with his faithful Ministers always, even to the End of the World. And how with them but

assist their Labours and crown them with Success : Did not Christ command their Light to shine before others, and why, but that others beholding their good Works, might be excited to imitate them and glorify their heavenly Father. Doth not *Paul* tell *Timothy* that in taking heed to himself and to his Doctrine, he should both save himself and them that heard him : And is not the Experience of the World a Confirmation of all ? As on the one Hand, it will ordinarily be found that a cold and careless, lukewarm and corrupt Clergy, if they did not find yet have left their People possest of the same Character : So on the other Hand, a Ministry the most conform'd to him that sent them, in Doctrines according to Godliness, and in a Conversation becoming the Gospel : A Ministry engag'd to answer the Design of their Mission, zealous for their great Master, and compassionate to the Souls which with so much Sweat and Blood he purchased : Such a Ministry I say, have generally had more abundant Seals, and tho' they were sent to a languishing and dying People, yet have been Instrumental of strengthening the Things that were weak, and reviving those which were ready to die. And now is not the Success of the Ministry the Glory of Christ ? yes verily, as our blessed Saviour said at the Death of *Lazarus*, this Sickness is for the Glory of God, that the Son of God might be glorified thereby ; so is it here, the Success of the Ministry is for the Glory of Christ. Christ hereby glorifies himself : This he doth by glorifying his Power : We read of the Glory of his Power, and this is never more remarkable than in the Success of the Ministry. Then Christ turns the strong Man armed out of Doors, he takes the Prey from the Mighty, breaks the Jaws of the Oppressor, and leads Captivity captive, maugre all the Rage and Malice of Hell. He speaks as to *Lazarus*, Come forth, and the dead Soul obeys. Again, Christ glorifies his Mercy and Grace ; 'tis by the Grace of Christ that we are saved. While we are wallowing in our Blood he says to us Live, and the Time is a Time of Love ; he loves us with a Love strong as Death, yes, for he washes us in his Blood from the Pollution

tion of our own ; he speaks sweetly and kindly to us, saying, Arise and shine for thy Light is come, and the Glory of the Lord is risen upon thee ; and we behold his Glory as of the only begotten of the Father, full of Grace and Truth.

Again, Shall I say, the Father glorifies his Son in the Success of the Ministry, shows him that he has not laboured in vain, and spent his Strength for nought, in that he divides him a Portion with the Great, and the Spoil with the Strong, 'till Christ himself is satisfied.

And then before those that are brought home to Christ glorify him ; Their Mouth is filled with the high Praises of the Lord ; A new Song is put into their Mouths, and they rejoice with *Mary*, when Christ was conceived in her, (Luke 1. 46.) *My Soul doth magnify the Lord, and my Spirit rejoice in God my Saviour, for he hath regarded me in my low Estate ; he that is Mighty hath done great Things for me, and holy is his Name.* They are not ashamed to speak of Christ or speak for him. No, Jesus hangs upon their Lips, and is Music in their Ears. They speak of the glorious Honour of his Majesty, and the Glory of his Kingdom. Nor do they glorify Christ only with joyful Lips, but with obedient Lives. As Christ has purchased them for himself, so they glorify him in their Bodies and in their Spirits, which are his, The Love of Christ constrains them to live not to themselves, but unto him that loved them and dyed for them. The various Steps of their Walk and Acts of their Worship are to the Glory of Christ actually or habitually, mediately or immediately. Do they confess Sin, they give Glory to God in Confession. When they see him whom they have pierced they mourn in the Bitterness of their Souls ; the Sight of a broken Christ breaks the Heart, and the Flint is turned into Rivers of Waters. Do they pray for any Favour, Mercy to Pardon or Grace to help them in Time of Need, 'tis now in the Name of Christ, and with an entire Dependence on the Merits of his Death, and the Efficacy of his Mediation ; formerly they seemed to think that the Rhetoric of their own Prayers laid God under a sort of an Obligation

to hear them, and only made use of the Name of Christ as a customary Form. Now, as the *Molossians* us'd, when they ask'd any Favour of their King, to carry his Son the young Prince in their Arms, and present him before his Father †; so the renewed Soul is sure to carry a Christ in his Arms, and to expect nothing but in and thro' him, well knowing that out of Christ God is a consuming Fire. In one Word, whether they eat or drink, or whatever they do, they do all in the Name of the Lord Jesus, and to his Glory; they are to him for a Name, and a Praise, and a Glory. Thus do the Nations of them that are saved bring their Glory and Honour to the Lamb, of which Glory Ministers are the Occasion, as they are in the Hand of the Spirit of God the Instruments of their Conversion. And thus I conclude the doctrinal Part of my Subject, the general Scheme of which, is to shew, that the faithful Minister is the Glory of Christ. Christ puts a Glory upon him, not for his own, but for the Benefit of Christ's People, to whom he exhibits the Redeemer's Glory, and these again with reflected Beams return all the Glory to Christ, just as the Rivers run into the Sea, the Place from whence the Rivers come thither they return again.

Let us spend the remaining Moments in some useful
I M P R O V E M E N T.

And here,

1. Are faithful Ministers the Glory of Christ, this teaches us, as we would fulfil that Character, that we don't seek our own Glory. We are Christ's Servants, and therefore should seek not our own but the Things of Christ. Are any favour'd with the shining Gifts of Nature, or the Accomplishments of Learning and Education, but what hast thou, O Man, that thou hast not received. Are they not *à Deo* in Regard of their Author, and *ex Deo* in Regard of the Manner of thy receiving them. Why then dost thou glory as if thou hadst not received them? And why were they given? Was it for thy own

Sake, that thou mightest Glory, sure this is to turn the Grace of God into Wantonness. No, thy Gifts and Graces are given thee to profit withal, not profit thy self by building up a Name and Dependance among them. No, but to profit the Church, the Body of Christ, and thereby glorify its Head. Sure the Grace of the Redeemer is to be acknowledged in all Things. Do we labour abundantly, yet not we, not I, says the Apostle, but the Grace of God in me. Are we crown'd with Success? Can we say to Multitudes as *Paul* to his *Thessalonians*, *Ye are our Glory*, (1 Thes. 2. ult.) But who is *Paul*, or who is *Apollos*, nothing neither the one nor the other, but God that giveth the Increase. And as a good Evidence of our Concern for the Glory of our Master, how condescending should we be to one another in Love, and also to our People, heartily willing that others should be employ'd in bringing that Glory to Christ which it doth not please him to own us as the Instruments of. Sure all Shyness, Distance and Disaffection, where we are engaged in the same Office, serve the same Lord, are engaged in the same Cause, seems to be a Symptom of that Pride which seeketh her own Glory.

2. What little Prospect is there that an unconverted Minister should be a faithful One. That Servant of the Lord who is his Master's Glory exhibits that Glory in the Holiness of his Life, as well as Soundness of his Doctrine. Our blessed Lord and his Apostles have insisted much upon this Sanctity of Life and Manners. But if this be wanting, how can there be Fidelity? If he preach sound Doctrine, which yet there is no small Danger that he will not; but suppose, I say, he should preach like an Angel, if he live like a Devil, where is his Fidelity? But you'll say, perhaps, he lives a sober moral Life: I answer, There is something more than meer Morality necessary to the faithful Minister; there must be a Zeal for Christ, a tender Concern for his Interest, Bowels of Mercies for his People. But will he be zealous for Christ, who has no Love to him? Will he be concerned for his People, who is not for himself? But you still say, May'nt he be an Hypocrite,

Hypocrite, and may'nt an Hypocrite go far in all the Externals; yes verily he may, but then Hypocrisy is not Nature, and Nature is very apt to be uppermost, where a Man has any darling Lusts, these *Deliciae in peccato* discover themselves easily, thro' the Veil of refin'd Hypocrisy. *Judas* may keep with Christ a good while, but the shining Mirrours of Silver shews him to himself and all the World. In a Word, there is but little Reason to think that he who is not faithful in a little will be faithful in much, and that he who has not by divine Grace work'd out his own Salvation, will labour abundantly in promoting that of others: He won't be too close and searching, lest he should make some unhappy Discovery of himself: He is not like to be very awakening in his Discourses; no, he might possibly disturb his own Repose: He won't deal much in the Terrors of the Law; no, a Bow shot at a Venture might by the rebounding Arrow hit himself between the Joints of the Harness: He won't be likely to preach the Necessity of Christ, who never found his own Want of him; nor press others with suitable Force and Pungency to come to Christ, who himself never saw the King in his Beauty, nor tasted of his Sweetness.

3. What Skill and Wisdom, Diligence and Watchfulness, Courage and Zeal are necessary to the faithful Discharge of the ministerial Office. True Christ puts an Honour upon his Servants when he calls them into the Ministry, but what doth he call them to, is it to Idleness, Carelessness, and the Regalement of our Senses? Doth he call them from Labour; no, but unto Labour, the hardest Labour, Labour of the Head and Heart, Labour with their People and with God for them, Labour in the Study and in the Pulpit, Labour in the Families of their People and with particular Souls, Labour in Word and Doctrine, and especially Labour in subduing their own Corruptions, lest the cursed Steam arising should obscure the Glory of their own Sermons, and that of their Lord that sent them. This is the Labour we are called to, and such is the Nature of our Work, the Opposition we meet with in it. Opposition from the God of this World, the Rulers

Rulers of the Powers of Darknes. Opposition from the Fierceness and Fury of those Lusts, whether our own or others, we would subdue and mortify, that we have need of enlarged Knowledge, refined Wisdom to find out the Depths of Satan, Courage and Zeal to oppose him, constant Diligence and Watchfulness to overcome him. Without these and other divine Qualities our Glory will soon be tarnish'd, and that of Christ be buried in the Dust. And as the Nature of our Office calls for those divine Qualities, so doth its Importance demand their most lively Exercise. Yes, we have the Care of Souls committed to us, Souls which are of more Value than all the Beasts of the Field and the Cattle upon a thousand Hills; the Redemption of which cost the Son of God many Prayers and Tears, much Sweat and Blood, for which he strove even unto Agony in Life, and conflicted with Death it self in all its Artillery. These Souls, I say, are committed to our Care, and will hereafter be demanded at our Hands in the Day when Inquisition shall be made for Blood. O blessed God, what will be the Emotions of our Souls when the great Shepherd appearing shall demand of us, Where are those few Sheep in the Wilderness? Alas, how little should People envy Ministers their honourable Character, when they consider their hard Labour, and those Graces necessary to accomplish it: But who is sufficient for these Things, sure we are not sufficient of our selves. What then,

4. My Doctrine directs Ministers where to go for a needed Influence and Assistance. Our Sufficiency is of God. As we preach the unsearchable Riches of Christ the Riches of his Grace, so are there Riches and a Glory of Power to assist and strengthen us. What if we are ready to complain of our Infirmities, yet hark, Christ speaks to us as to *Paul*, My Grace is sufficient for you, my Strength is perfected in Weakness. Well then we will glory in our Infirmities, that the Power of Christ may rest upon us.

5. My Doctrine naturally puts Ministers upon accomplishing a diligent Search, how far we answer the amiable Character

Character in my Text, and are the Glory of Christ. In Doctrine do we shew the Uncorruptness, Gravity, Sincerity, sound Speech that cannot be condemned. Dare we declare the whole Council of God? On the other Hand, Is there not a dastardly Spirit to be found among many of us, which too much inclines us to adapt our Discourses to the vain Humours or loose Principles of some of our Hearers, on Account of which we are expos'd to the base Character of seeking to please Men rather than God, *imprime Verba*. And then in point of Practice, Are we imitators of our great Lord and Master in all those various Methods by which the Sinner may be reclaim'd, and the Saint established? Examples even to Believers themselves, in Word, in Conversation, in Charity, in Spirit, in Faith and Purity? Can we say, for us to live is Christ? On the other Hand, Is there not too much Conformity to vain Customs, Humour, and Practices of the World, considering that our Character is the Glory of Christ. And here we may take it as an Observation worthy our serious Tho't, That the more we are dispos'd to conform to the World in a vain Conversation, the less dispos'd will it be to conform to us in that which is religious, whereby we shall be in danger of losing our Character, and Christ his Glory.

6. What Reason have the best of us to be humbled, that we fall so short of the Character of the faithful Minister, and are so little the Glory of Christ? We are set up as Stars in the Firmament of the Church, and we move about Jesus the Light of the World and Sun of Righteousness; but by Reason of our sinful Distance from Christ, and our eccentric Motion, how faint and unsteady is the Light we convey to our People? What a Glimmer of the Glory of Christ appears in our Doctrine? And by Reason of our Approach to the World, the unhappy Steams and noxious Vapours of it so greatly becloud it, that there is but little of Christ to be seen in our Life. Who is there of us that is not ready to say, I lament my Faults this Day. Thanks be to God, there is Hope in *Israel* for us, found in the Blood of the everlasting Covenant, which is sufficient
for

for the Priesthood and Sanctuary, as well as the Congregation.

7. My Doctrine speaks terrible Things in Righteousness to the unfaithful Minister. Are these the Glory of Christ? Far otherwise: They are his Disgrace, and a Reproach to that great Name whereby they are called: The Light that is in them is Darkness, and how great is that Darkness? Instead of exhibiting the Glory of Jesus in the Light of their good Works, for the Imitation of others, they spread a Gloom over the whole of Christ's Religion, cause the Ways of God to be evil spoken of, the Ministry in general to be blamed, and give the Enemy occasion to blaspheme. How unsuccessful are such like to be in the World, unless in the Cause of Satan, their real tho' not profess'd Master? How miserable in the World to come? "If there be a fearful Woe due to them that use not their Gifts profitably, what Woes may we think shall overtake them that so ungraciously abuse them" *? *Intelligatur pœna interversoris pœna pigri.* † What the hideous Aspect, the horrid Glare of these Ministers in Satan's Synagogue, in the Day when Inquisition shall be made for the Blood of Souls, and this Blood shall be found at the Doors of those in whose Eyes it ought to have been precious? See here a Number who slept on quietly in Sin, thro' the Indifference and Negligence of their Pastor: See here a Troop cometh, of such as were hardned by the Sins of their Minister, more than by all the other Temptations of Satan! How doth the black Cloud arise! hark to the Thunder that bellows from it! Methinks I hear their Language: Tremble, O my Soul, lest thou shouldest be found too nearly concerned in it. Had you, say they, been faithful in your Warnings and Reproofs, set Hell as naked before us, and Destruction without a Covering, sure Destruction from God wou'd been a Terror to us, and by the Terrors of the Lord we should have fled from the Wrath to come, always to come. Had you with suitable Vehemence, the Vehemence of Love, told us our

* *Saunderson ad clerum.*

† *Aug.*

need of Christ, that Blood was upon us, the Avenger of Blood behind us, we should have fled to Christ for Refuge, and laid hold on the sure and only Hope set before us ; but alas ! thro' Carelessness or Fear of the Loss of our Favour, you neglected our Salvation, and encouraged us in Sin, by not reproofing us for it, and living in it your selves, and therefore now we must to the Place of Torments. How will these Reflections of our People sting like a Serpent and bite like an Adder ! But what will our Master Jesus say, he whose Glory we have sullied, whose Honour defiled, whose Blood trampled upon ourselves and bro't into the Contempt of others, whose Vineyard we have laid waste, and whose Inheritance squandered away. Will not the Meekness of the Lamb be turn'd into the Wrath of the Lion, with Lightning in his Eyes, with Thunder from his Mouth, and Vengeance in his Hands ; while we tremble at the Foot of Omnipotence, under the Prospect of a Punishment too great to be born, and yet ever to be endured : If they who turn many to Righteousness, shall shine as the Sun ; who can paint that Blackness of Darkness that is reserved for such as keep many from Righteousness, and harden 'em in Sin : Sure their's must be a ten-fold Damnation.

8. How careful shou'd a People be in settling a Minister, that they make choice of one who is like to be the Glory of Christ : One who has an Head full of Knowledge, an Heart full of Grace, and a Life filled up with Circumspection : One who they have Reason to think, knows Christ Jesus, not only historically but practically ; knows him in the Power of his Resurrection, and in the Fellowship of his Sufferings ; knows him by an intimate Acquaintance, has seen him in his Beauty, felt the Glory of his Power, and tasted the Glory of his Grace.

9. How careful should Persons entering on the ministerial Office be, to look to their Conversion, as well as other Accomplishments of Nature and Education. Parts and Learning can never be too highly esteemed in their Places, nor can we be thankful enough for our College, which is the Glory of our Land, and wherein is laid a large and fair

fair Foundation for the Glory of Christ: But what avails all other Knowledge in compare with the Excellency of the Knowledge of Christ Jesus: 'Tis he only that has this Knowledge of Christ that is like to be his Glory. I mean not here, My Brethren, That a Man is not to enter into the Ministry, 'till he arrives at a full Assurance of his Conversion, but that he should carefully examine himself in respect of his spiritual as well as intellectual Accomplishments, and that he should so prove himself as to approve himself, saying the same Thing with the Apostle, tho' he may not have the same Degree of Evidence, That *God who commanded the Light to shine out of Darkness, hath shined into our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ.* Nor should a Minister only about to take the solemn Charge upon himself, but all concerned in his Ordination, have good Reason to hope well of his Estate God-ward: Yes; how do they discover a due Regard to the Glory of Christ themselves, when they are instrumental of putting such into the Ministry, of whom there is as much Reason to fear they will be the Reproach, as to hope they will be the Glory of Christ. Without any the least Uncharitableness, I venture to say, That a greater Concern becomes us in this Matter than has been manifested. Doth not the Apostle command that *Hands be laid suddenly on no Man?* Doth not he charge Timothy to *commit the Things which he had heard of him to faithful Men, who should be able to teach others also;* Men of Capacity and Gospel Integrity?

Accordingly, Sir, addressing my self to you, who are now to be separated to the Ministry of Christ. I should esteem *this* an impious Hand, did I venture to lay it upon your Head while I had a prevailing Fear that it was an impious one. I indeed may be deceived, but as I trust you have an experimental Knowledge of Christ Jesus that the Light of heavenly Glory has shone into your Heart as well as Head, for which I would be thankful to God so Sir, I wou'd make it my earnest Prayer, as it is my Dependence, that you will be an Evidence to the Truth

my Doctrine, and make full Proof of my Ministry this Day in being the Glory of Christ. You are settling in a very critical Day, a Day remarkable, as far as I can judge, for the abundant Influences of the Spirit of God; and no less remarkable for the most threatening Contentions about 'em. For my own Part, if I have Charity for Persons at any Time of the Christian Dispensation, I think it demands an especial Exercise at this Day; this Day, in which Conversions appear to me much more numerous and far less dubious, being reduc'd to the best Standard which the Word of God furnishes me withal.

Not Sir, that it is all Gold that glisters; as there are many who seem to dishonour God, by denying to him those sanctifying Influences which belong to him as their Author; so are there others who ascribe to him those vain Imaginations which he will never own: In respect of which, our Religion, like it's great Author, seems crucified between two Thieves. Take heed I beseech you, Sir, that as you don't pierce Christ as an Enemy, so you don't give him Cause to complain, that he is wounded in the House of his Friends. And therefore be ever careful to distinguish between pure and undefiled Religion it self, and those humane Frailties and childish Vanities which are oft times found to mix themselves with it: In all Things reducing your self, and the Appearance of Things about you, to the unerring Standard of God's holy Word. *To the Law and to the Testimony.* When once you leave these, or entertain slight Notions of it, you will be in danger of being carried away by every *Ignis fatuus*, into the Wilds and Boggs of all Enthusiasm: But I have no Time to enlarge here; only let me say, Spend the Time in promoting the present Work of God, that too many do in disputing it. I am very confident that 'tis one of the Devices of Satan, and cursed are it's Influences, to turn true Religion into vain Jangling. But however zealous you may be in promoting this Work, ever maintain in your self, and among your People, a charitable Regard to such as differ from you in Judgment, while you see any Thing of Christ in their Life and Conversation: It has greatly

stain'd the Glory of the present Day, that Religion has
 been turned into a Party, and that an Opposer to the pre-
 sent Work, I mean in Contradistinction to the good Work
 of Grace which has ever been carrying on among us, has
 been deem'd an Opposer of all Religion in general ; and
 even Ministers themselves, of the most holy Life and hea-
 venly Conversation, have been condemn'd as Pharisees and
 Hypocrites, meerly because they could not go the same
 Lengths with some, who I fear have more flashy and fan-
 ciful, than solid and substantial Religion. The Depths of
 Satan have laid much here, he has play'd his best Game,
 and laid his Ax to the Root of the Tree, when he has se-
 parated the Affections of Ministers and People. As to
 Uncharitableness, where Conversions are out of the ordi-
 nary Road, I mean where Convictions have been remar-
 kably deep or lasting, and the joyful Emotions of the Soul
 afterwards correspondent thereto ; I think it is nothing
 but what may be expected : The new-born Babe is very
 weak after the second Birth as well as the first ; and 'tis a
 common and natural Evidence of his Weakness, to make
 his own Experiences a Standard whereby to judge of the
 Conversion of others. Agreeably I have met with some
 who when they were bro't out of the deepest Distress, to
 have a Degree of Comfort, have told me, they look'd upon
 themselves to be the only converted Persons in a whole
 Town, but quickly saw Cause to change their Note, and
 turn the greatest Uncharitableness upon themselves. In
 like Manner, says Father *Baxter*, " When a Man is
 " bro't clear over to Christ, the first new strange Appa-
 " rition of Light doth so amaze him, that he thinks he is
 " in the third Heaven, when he is but newly passed from
 " the Suburbs of Hell ; and is presently as confident as if
 " he knew all Things, when he has not half Light eno' to
 " know his own Ignorance ; but after a Number of Years,
 " he becomes of the same Judgment with those he despi-
 " sed." Now Sir, tho' this Uncharitableness ought ever to
 be disapproved by you, yet must it be with Tenderness to
 the Persons guilty : The Apostle's Conduct is here to be
 imitated,

imitated, when he says, *We were gentle among you, as a Nurse that cherisheth her Children.* Hastiness and Severity may be as criminal and as fatal as the Faults that Occasion them. And should you be left to tack about, and tell your people that the Awakenings and Influences of the present Day, were nothing but Delusion and Phrenzy, I should very little wonder at a Separation between you: By such Means I fear the Divisions of *Reuben* have crept into the House of *Levi*.

But Sir, whatever be the Work of the present Day, let be your Care to be the Glory of Christ, both in Doctrine and in Life; let me say as to *Archippus*, Take heed to your Ministry, that thou fulfill it; labour to have your Mind stored with divine Truths, give your self therefore to Reading, Meditation and Prayer, that your profiting may appear unto all; especially live Christ, set him ever before you as your great Original, and tho' the best Copy will have many Blots and Sullages, as the Sun has it's Spots, Sir, the more constantly you look on Christ, the more perfectly will you write after him. Bear it much in Mind, that a Minister's Life is the Life of the Ministry; the more Watchfulness, Holiness, Neglect of the World, and heavenly-mindedness they observe in you, the more will they conform to you. *Magnates magnetes*, Persons in exalted Station, by a secret but powerful Influence, draw others to a Conformity to them, their Example charms and seduces. That you may thus be the Glory of Christ, be much in Company with him, earnestly praying that by his Fullness you may receive and Grace for Grace; that by his powerful Spirit you may be changed from glory to glory. Look forward, Sir, to the great and glorious Day of Christ's Appearance, a Day big with the redemption of all Mankind, Ministers and People. How will you rejoice with Joy unspeakable and full of Glory, when you receive not only the End of your Faith the Salvation of your own Soul, but see the End of your Ministry the redemption of the Souls of your People. Will not this People and their Children yet to be born bless the happy Day of your Settlement in this Place. Will they not rise up and

and call you blessed, and adore the Love of Christ in giving you to them. O thrice happy Soul of that Minister who with himself shall present his People before Christ, saying, Lord here am I, and here also are those whom thou hast graciously given thy Servant; but if you miss of your desired Success, and *Israel* be not gather'd, yet you shall be glorious in the Eyes of the Lord; When Christ your Life shall appear, you shall appear with him in Glory.

And now, turning my self to you my Brethren, who are now to have a Pastor set over you in the Lord, Behold the Man, consider him as the Glory of Christ, and give Glory to Christ for him. Is he not an Ascension Gift of the Lord Jesus Christ unto you? Receive him then as such, and rejoice in him, give all due Reverence to him as one sent of God to you, and for you; and particularly pray for him, he needs your Prayers; and in suitably praying for him you are like to have a double Blessing your selves, a Blessing for the Prayer, consider'd as your own Duty, and a Blessing in the Success of your Prayers as it Regards him. In a Word, when you pray for him, you pray in the most effectual Manner for yourselves. Make his Burden as light as you can: Put and keep him in such Circumstances as that he may have little to do with the World, but may give himself unto Prayer and to the Ministry of the Word. Above all, concourse with him in the Counsels he brings you, and enforce them upon your Children and Servants as Persons deeply concern'd for their Salvation. As Christ is the Glory of God and Ministers are the Glory of Christ, and the People are the Glory of Ministers, as saith the Apostle, ye are of Glory, so the Glory of Fathers is their Children; and Oh how great your Glory if as you are their natural, you are in any Measure their spiritual Fathers: What a Joy will it be to you to think that you have begotten Children for Christ, and that you are Instrumental of populating Heaven. That the Church now to be gather'd in this Place, and all our Churches in general, may be Part of that Church which Christ shall present to himself
glorio

glorious Church without Spot or Wrinkle, or any such Thing; That Pastors and People, Parents and Children, Masters and Servants may in their various Orders, and in their different Splendors like Sun, Moon and Stars be the Glory of Christ; and that I particularly may find a Place on some humble Throne above, and bring my Glory to the Lamb, God Almighty grant for the Sake of Jesus Christ, to whom be Glory in the Churches, *Amen* and *Amen*.

F I N I S.



39

Ordination 2000

and the ... of ...
... and ...
... and ...
... and ...
... and ...
... and ...
... and ...
... and ...
... and ...
... and ...



21

46